

# Outrageous distortion of the Sikh history

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**Much as the ordinary Sikh admires the puritanical and austere life style of Namdhari Sikhs, their devotion to classical Gurbani kirtan, their skill in carpentry – and hockey, it comes as a shock that their cult of gurudom is rooted in pseudo-historical fiction traceable to early 20<sup>th</sup> century writers Nidhan Singh Alam and Inder Singh Chakravarty, as revealed by the author of this article. The 19<sup>th</sup> century Kuka movement was a forerunner of India's struggle for freedom. Let the community leaders revert to the basic truth of 'Ten Gurus, One Spirit' pervading through Guru Granth Sahib.**

**- Ed. S.R**

Guru Gobind Singh's death at Nanded: It is an undeniable fact of history that Guru Gobind Singh Ji the Tenth Master, passed away at Nanded, in the Deccan, on October 7, 1708 (Kartik 5, Samat 1765 Bikrami). The end came just after midnight and, by a unanimous decision of the *Sangat* present, his mortal remains were confined to flames before dawn.<sup>1</sup>

The Tenth Master's death at Nanded has been substantiated by several contemporary records, including entries dated 30<sup>th</sup> October and 11<sup>th</sup> November, 1708 in '*Akhbarat-i-Darbar-i-Mualla*' (Royal Court News) and in '*Bahadur Shah Nama*' at a number of places. '*Ibratnama swaneh*' (1716 AD) by Mirza Mohammad Harisi and '*Ibratnama*' (1720 AD) and '*Ibrat Maqal*' (1731 AD) by Sayyad Mohammad Qasim Hussaini Lahori too mention this event. The testimony of Kavi Sainapat, author of '*Sri Gur-Sobha*' (1711 AD) is likewise important. Several subsequent works in Persian, Urdu, Punjabi and English (including books on Sikh History by McGregor, Cunningham, Trump, Mohammad Latif, Macauliffe and Gokal Chand Narang) also describe this event in some detail. No historian has refuted this fact. Indeed the sacred shrine of *Sachkhand Sri Hazur Abchalnagar*, the Fourth Takht of the Sikhs, stands at the site.

The Granth is the 'Guru Eternal': It has also been authenticated beyond doubt that Guru Gobind Singh did not appoint any of his followers to succeed him as Guru. **He pronounced Granth Sahib to be the Guru after him. Guru Granth Sahib was henceforth, for all times to come, the Guru for the Sikhs.** This is borne out by the following records:

- Entry dated 5<sup>th</sup> Katak, Samat 1765 (October 7, 1708) in *Bhat vahi Talaunda Pargana Jind*<sup>2</sup>, as discovered by Giani Garja Singh (1907-1977AD), an intrepid researcher for material on Sikh History. Its writer was Narbad Singh Bhat who was with the Guru at Nanded.
- An ancient Sanskrit manuscript, '*Nanak Chandrodya Mahakavya*', discovered and published by the Sanskrit Mahavidyala, Varanasi. Its author is Pandit Dev Raj Sharma.
- Persian works:
  - (i) *Tarikh-i-Bihar-ul-Mawaj*, Vol. I (1810 AD) by Mohammad Ali Khan Ansari.
  - (ii) *Twarikh-i-Punjab* (1848 AD) by Buta Shah.
  - (iii) *Umdat-ut-Twarikh* (1849 AD) by Sohan Lal Suri.
- Urdu Source: *Bayan-i-Khandan-i-Karamat Nishan-i-Bedian* (1865 AD) by Munshi Sant Singh.
- Punjabi Works:
  - (i) *Rehatnamas*<sup>3</sup>
  - (ii) *Sri Gur Sobha* (1711 AD) by Kavi Sainapat.
  - (iii) *Gurbilas Patshahi Chhevin* (1718 AD) by Kavi Sohan.<sup>4</sup>

- (iv) Gurbilas Patshahi Das (1751 AD) by Koer Singh.
- (v) Bansawlinama Das Patshahian ka (1770 AD) by Kesar Singh Chhibar.
- (vi) Mehma prakash (1774 AD) by Baw sarup Das Bhalla.
- (vii) Pothi Gurbilas Ki (1882 AD) by Bawa Sumer Singh.<sup>5</sup>
- (viii) Panth Prakash, 2<sup>nd</sup> Ed. (1889 AD) by Giani Gian Singh.<sup>6</sup>
- (ix) Hukamname Baba Ram Singh Ji De, edited by Sant Tehal Singh.<sup>7</sup>
- English Works: Books on Sikh History by authors like McGregor, Cunningham, Trump, Mohammad Latif, Macauliffe, and Gokal Chand Narang.

**Gratuitous Namdhari Propaganda:** In spite of the incontrovertible evidence, two overzealous Namdhari preachers, Nidhan Singh Alam and Inder Singh Chakravarti, started preaching, in the third decades of the last century, during the pontiff-ship of Maharaj Partap Singh Ji, that Guru Gobind Singh did not die at Nanded in 1708 AD, and had not proclaimed the Holy Granth as the future Guru of the Sikhs. According to them, the Guru had only feigned death, and disappeared mysteriously from the burning pyre, and thereafter, lived incognito, under the assumed name of 'Ajapal Singh' for another 104 years! They added that he died at Nabha in 1812 AD at the age of 146 years, only after he had anointed Baba Balak Singh, the founder of the Namdhari sect, then 28, to succeed as the Guru after him. Early in the year 1928, a fanciful picture printed at the F.W. Press, Ram Gali, Lahore, was surreptitiously making the round, in which Guru Gobind Singh was shown to be bestowing *Gur-gaddi* on Baba Balak Singh. It was however, banned and confiscated by the Punjab Government under section 295-A of the I.P.C.<sup>8</sup> – being offensive to Sikhs.

What made the Namdharis invent this fable, is not hard to imagine. The Namdhari Movement, which had been at the height of its glory under the dynamic leadership of Baba Ram Singh, had suffered a severe setback as an aftermath of the Malerkotla carnage and deportation of the Baba in 1872. the Namdharis had not forgotten the painful event, and felt sullen and despondent. Nidhan Singh Alam and Inder Singh Chakravarti, who enjoyed full faith of Maharaj Partap Singh, and had assumed unto themselves the role of public-relations men and pseudo-historians, wanted to do something to enthuse them and to reinvigorate the Kuka movement. They set before them the task of proving, by hook or crook, that the Namdhari gurus were the legitimate successors of Guru Nanak-Guru Gobind Singh. As Baba Balak Singh was born 77 years *after* the death of Guru Gobind Singh, how to bridge the gap became their primary dilemma. Luckily for them, an article captioned '*Itihas De Unlikhe Patre*' by the noted scholar Bhai Kahan Singh of Nabha appeared in the March and April, 1927 issues of '*Phulwari*' magazine published from Amritsar, which pertained to the life of Baba Ajapal Singh. It served as a cue to them. Baba Ajapal Singh was made the chief actor in the fantastic story the Namdhari scholars had in mind, and the gap was bridged.

**Who was Baba Ajapal Singh?** Baba Ajapal Singh was an ascetic who had come and settled in the jungle near Nabha in 1773 AD, and died there in June, 1812. In his last moments, he appointed Bhai Sarup Singh of Nabha as his successor. Sarup Singh dies in 1861 AD, and his grandson, Bhai Narain Singh (father of Bhai Kahan Singh Nabha) succeeded him as *Mahant* of the Dera. He, in turn, was succeeded by Bhai Bishan Singh, the younger brother of Bhai Kahan Singh, in 1916 AD. Bhai Bhagwant Singh (son of Bhai Kahan Singh) took over in 1936. the management and upkeep of the *dera* passed on to the PEPSU Interim Board in 1950, and is now with the S.G.P.C. The new building of the Gurdwara has come up. Local people call it the 'Ghorian Wala Gurdwara'.

At the beginning of his article Bhai Kahan Singh had stated that it was being contributed at the request of the editor, Giani Hira Singh Dard, and that it contained a summary of the

narrative which his revered father had made him note many years ago. The following excerpts are noteworthy.

- “Nothing is known, for certain as to who Baba Ajapal Singh was, where he was born and where he had come from.”
- “Baba Ajapal Singh had five *nikatvarti sewaks*, whose names and the places they belonged to, are not known to me.”
- “Baba Ajapal Singh had never narrated his life account to anyone. But his *sewaks* believed that Guru Gobind Singh did not die in the Deccan, because none of the weapons worn by him, or any burnt bone of his body was found in the ashes of his pyre, and his horse too had gone missing from the stable. They believed that Guru Gobind Singh had lived incognito in the Punjab under the assumed name of Ajapal Singh.”
- “I have not formed any firm opinion in the matter. But if the view of his immediate *sewaks* is to be believed, then Baba Ajapal Singh must have lived a life of 146 years, because Guru Gobind Singh was born in Samat 1723 (1666 AD), the Abchal Nagar episode occurred in Samat 1765 (1708 AD) and Baba Ajapal Singh died on 5<sup>th</sup> of Jeth, Samat 1769 (June 14, 1812 AD).”
- “It is said that before coming to Nabha, Baba Ajapal Singh had lived for some years in the forests near Jind and Patiala, but there is no convincing evidence to support it.”

The article excited widespread resentment and consternation in the *Panth*. The intelligentsia questioned the propriety of publishing dubious material which could confuse the public mind, and that too from the pen of a scholar well-acquainted with Sikh history and religion. The misleading propaganda by the Namdhari opportunists aggravated the unrest.

At last in 1932, Bhai Kahan Singh issued a written clarification. He regretted that his article had been misinterpreted. He added that his article had been misinterpreted. He added that he had already described, in clear terms, his belief about Baba Ajapal Singh in his book ‘*Gurmat Sudhakar*’, published in 1912, wherein he had stated that the Baba had received Amrit from Guru Gobind Singh and had spent greater part of his life living with him. This was Bhai Kahan Singh’s personal conviction. However, the name of Baba Ajapal Singh does not figure among the close associates of Guru Gobind Singh, either at Anandpur Sahib or elsewhere.

Thereafter, the unrest in the Panth abated, but the Namdharis intensified their propaganda.

**Namdhari Publications:** A spate of articles containing the story invented by the Namdharis was published in the ‘*Satyug*’ (Weekly) at Bhaini Sahib and in journals elsewhere. Books published in Punjabi included ‘*Gurpad Prakash*’ (1934) by Nidhan Singh Alam, ‘*Namdhari Itihas*’ (1935) and ‘

*Kukian Bare*’ (1956) by Inder Singh Chakravarti, ‘*Guru Gobind Singh Ji da Nanderon baad da jivan*’ (1963) by Taran Singh Wahmi and ‘*Gur Itihas Jankari*’ (1996) by Karam Singh Patwari. Shiv Lal, the editor of ‘*Indian Progress*’ (weekly) at Delhi, published a series of articles based on Wahmi’s book. The central theme of all these was that Guru Gobind Singh did not die in 1708 at Nanded and that he had appointed Baba Balak Singh as his successor. Sadly, the tirade is still continuing.

**Source Material for the Namdhari pseudo-historians:** the task before the Namdhari publicists was to build up the guruship of Baba Balak Singh and Baba Ram Singh in succession to Guru Gobind Singh. Denial of the death of Guru Gobind Singh in 1708, and his having conferred Guruship on the Holy Granth was, therefore, imperative for them. The death of the Guru could, therefore, wait till Baba Balak Singh was born and was mature enough to have spread his mission as founder of the Namdhari sect and was worthy of being nominated as eleventh guru of the Sikhs.

The authentic historical records about Guru Gobind Singh's last days were of no use to them, as their aim was to distort history. The study of Persian and English was a taboo for the Namdharis, being the languages of the *Malechas*. There was no question of consulting Persian and English records. Moreover, these did not suit them. To them the figurative language and imaginary fables of the Braji (Punjabi) poet biographers came handy for the propaganda literature to cajole their fraternity. Their choice fell on the mythical content of '*Gurbilas Patshahi Das*' by poet Sukha Singh, '*Gur Partap Suraj Granth*' by Mahakavi Santokh Singh, '*Pothi Gurbilas ki*' by Bawa Sumer Singh and '*Panth Prakash*' by Giani Gian Singh. They made additions on their own, as fertile imagination, and being devout Sikhs, they could not help introducing all sorts of fables, fantasies, miracles and myths in their life sketches of the Gurus, thus muddying the actual historical facts. They can, at best, be called Hagiographers other than historians.

Kavi Sukha Singh, after mentioning Guru's death and cremation, says that on the same morning, a sadhu appeared on the scene and told the mourning Sikhs that he had met the Guru riding in the jungle, a short while ago. He adds that none of the weapons or bones of the Guru were found in the ashes of the pyre. The later poets, too, copied this with minor alterations. For Namdhari writer, this fiction served as a proof of the Guru not having died at Nanded.

At the end of his book, the fictional flights of Sukha Singh make him invent a fable, which the later poets, too, readily borrowed. The fanciful story is like this: 'Chhatrapati Sahuji had imprisoned two robber brothers, Bala Rai and Rustam Rai of village Janwara near Bidar, in the fort of Satara. They heard of Guru Gobind Singh from a Sikh watchman, and requested him to pray to the Guru for their release, promising to become Sikhs if rescued. A few days after the Nanded episode, the Guru rode into the fort at midnight and went straight to the prisoners' cell. He asked the Rai brothers to utter 'waheguru'. They complied, and their chains and fetters fell off. Then the Guru asked them to hold the stirrups of his saddle, and flying like a bird a distance of 12 kos (18 miles), set them free on the Vindhya mountain. The Namdhari writers welcomed this fanciful story as another proof to show that Guru Gobind Singh did not die at Nanded, and that he escaped mysteriously and went underground.

Sukha Singh seems to have little sense either of history or geography. He gives the year of the Nanded episode as Samat 1750 (1693 A.D.) He imagines that Vindhya range is only 18 miles away from Satara, whereas the actual distance is about 280 miles.

Bawa Sumer Singh has introduced another fallacy. In his poetic flights, he takes the Guru, some after the Satara episode, to places like Birat, near Peshawar and Kotha Sahib, 8 kos from Kabul. This served as a cue to Inder Singh Chakravarti to introduce another fantasy to complete the cock and bull story. According to him, the Guru, on way to Peshawar, halted at village Chhoi and anointed Baba Balak Singh as his successor. In order to make it plausible, he had to defer the said tour of Peshawar and Kabul to May, 1812, when Baba Balak Singh was 28 years old and mature enough to function actively as a guru.

It is worthy of note that Giani Gian Singh, after publishing five editions of '*Panth Prakash*', realized the absurdity of including the above-noted fabulous material, and refrained from including it in the sixth and the final edition, published in 1923.

**Highlights of the Namdhari propaganda:** By now, the reader must have had a fair idea of the story trumped up by the Namdhari authors. There is no need to go into further details. It will suffice to give the highlights only, with some excerpts from the original text in Punjabi, as foot notes, which will serve to show the extent to which the ingenuity of the Namdhari scholars for inventing lies could go:

1. At Nanded, Guru Gobind Singh had prophesied that a new prophet would be born at a town called Sarwala, who would be the torch-bearer for the Sikhs after him.<sup>9</sup>
2. No weapon or burnt bond of the Guru was found in the ashes of the pyre. He, riding on his bay horse, gave darshan to a sadhu in the jungle on the morning after the cremation. So he did not die at Nanded, but only staged a *Nar-natak* of death. He slipped away mysteriously from the burning pyre and lived incognito for another 104 years in the forests near some town in the north, under assumed name of Baba Ajapal Singh.<sup>10</sup>
3. Guru Gobind Singh did not confer Guruship on the holy Granth at Nanded.<sup>11</sup>
4. Referring to 'Pothi Gurbilas ki' by Mahant Sumer Singh, Namdhari writers say that the Guru went on a tour of Peshawar and Kabul (They had to put in in May-June 1812 to suit the needs of their story). On way to Peshawar, he halted a *Chhoi* village to anoint Baba Balak Singh as his successor. After completing the tour, he returned to his dera at Nabha.<sup>12</sup>
5. Twenty five days after anointing Baba Balak Singh, the Guru died of severe bleeding due to bursting open of the wound he had sustained at Nanded 104 years (1708 AD). This happened after beating *nagara* for 5 days continuously.<sup>13</sup>
6. Inder Singh Chakravarti claimed emphatically that Bhai Kahan Singh, Mahant Sumer Singh and Giani Gian Singh have testified to the effect that Guru Gobind Singh gave *darshan* and *gur-gaddi* to 'Guru Balak Singh', but has not bothered to tell on which page of which book of theirs, and in what exact words these authors have said so. Typical of his style, this is another bluff.<sup>14</sup>
7. Baba Ram Singh was the incarnation of Guru Gobind Singh.

These are bombastic and false claims, not borne out by history, and meant only to befool the ignorant and the gullible. Some of these even sound funny. For instance, the wound sustained and healed in 1708 AD had to wait for 104 years to burst open. Imagine an old man of 146, complete the tour of Peshawar and Kabul, and returning to Nabha in less than twenty days. The only means of fast travel in those days was the horse.

Regarding the 'incarnation' of Guru Gobind Singh as Baba Ram Singh, Karam Singh Patwari gives an interesting account on pages 256-57 and 260-61 of his book. According to him, Guru Gobind Singh, while conferring 'gur-gaddi' on Baba Balak Singh in May, 1812, had told him that he would soon be reborn as Ram Singh, son of Baba Jassa Singh in village Bhaini, and would take back the gur-gaddi some time later. Baba Ajapal Singh (who was Guru Gobind Singh according to Namdharis) died at Nabha 25 days after this. True to his promise, the guru took birth in the said family on February 3, 1816, and was named Ram Singh. When he was 21, he joined Maharaja Sher Singh's army as a sepoy. In 1841, his platoon, on way to Peshawar, halted at Hazro,\* Baba Ram Singh came to pay his obeisance to Baba Balak Singh, and immediately became his devout follower. The latter recognized him, administered gur-mantra to him and abdicated in his favour. In actual fact, however, Baba Balak Singh remained the Head of the sect till his death in 1862. Baba Ram Singh relinquished his post in the army in 1845, returned to his native village Bhaini, and devoted himself to missionary work. Sometime later, he was made the Mukhi of the missionary centre at Bhaini, the other two centres being at Hazro and Amritsar. On the death of Baba Balak Singh, he was acknowledged by consensus, as the Head of the Namdhari sect/movement.<sup>15</sup>

Consequent on the propensity of these Namdhari writers to fabricate fiction and lies, the year of birth of Baba Balak Singh, too, has become suspect. According to them, it is 1785 AD. But Giani Gian Singh gives it as 1799 AD. Some historians are prone to think that

Namdhari writers have deliberately predated it, so that Baba Balak Singh may appear mature enough at the time of receiving the alleged gur-gaddi in 1812.<sup>16</sup>

**Epilogue:** That Guru Gobind Singh died at Nanded and had proclaimed Guru Granth Sahib as the 'Guru Eternal' of the Sikhs, is well-substantiated by the facts of history. Namdhari scholars, Alam and Chakravarti, tried to prove otherwise, and trumped up a story in order to build up the Guruship of Baba Balak Singh and Baba Ram Singh in succession to Guru Gobind Singh.

Namdhari Movement has been in existence for almost a century, but the story did not crop up earlier, the reason being that Namdhari preachers had not known Baba Ajapal Singh before. So they could not contemplate this preposterous story earlier. Baba Ajapal Singh's name had not figured in any of the writings of Baba Balak Singh and Baba Ram Singh. They did not know him. Shauqa Ram, a devout follower of Baba Balak Singh, wrote 'Pothi Shradha-puran Balak Singh Ji ki – Siharfi' in 1869 AD, within seven years of Baba Ji's death. He too makes no mention of Ajapal Singh. The four Braji poets from whose hagiographical literature, the Kuka scholars have borrowed myths freely, are also silent about Baba Ajapal Singh.

It is a known fact that Baba Ajapal Singh had nominated Bhai Sarup Singh of Nabha as his successor. Nomination of Baba Balak Singh is, therefore, ruled out.

Baba Ajapal Singh was most unlike Guru Gobind Singh, being basically a sanyasi and an ascetic who preferred to live in wilderness away from the people. Guru Gobind Singh, on the other hand, was a dynamic leader of the Sikhs. The Khalsa was his '*pind-pran*' and '*jaan ki jaan*'. Moreover, he had sought a boon from the Lord that he should not falter from doing good deeds, should have no fear of the enemy when he went to battle, and when the time comes, should die fighting in the field of action.<sup>17</sup>

The period of fiftyfive years after the death of Guru Gobind Singh, was the most horrific for the Sikhs. The Mughal government was bent upon their extermination. Sikhs were hunted down, and a price was fixed for their heads. In the 'Wadda Ghalughara' (1762 AD) alone, some 30,000 Sikhs died fighting. No objective student of history who has studied the life of Guru Gobind Singh in some detail can be persuaded to believe that Guru would choose to hide himself in jungles when his followers were being persecuted. Even if it be presumed that he preferred to stay incognito, what prevented him from coming out of the self-imposed exile after 1786 AD, when *Sikh Misls* were on the ascendancy, followed by establishment of the '*Sikh Raj*' in the Punjab. Obviously, this was a canard spread by the unscrupulous Kuka writers. Not only have they tried to tarnish the great Guru's image by portraying him as an 'escapist', while undermining the cherished reverence in millions of minds for Guru Granth Sahib, they have also shown callous disregard for the *Hukamnamas* of Baba Ram Singh Ji.



## References

1. ibsmY sB hoie rhy mn mY kCu kl kCu hoie gel Ab hl [  
imll kY sB isMGnu qwih smYN ieh BWq ibcwr klau qb hl [  
sskwr kro ins hl ky smyN inksy nhIN Bwn kihE sb hl [  
iem kwrn kwrj ko kr hl imil joiq sy joiq gel qb hl [  
(kvl sYnwpiq, sIR gur soBw, 1711 el.)

2. gurU goibMd isMG mhl dsmw, bytw gurU qyg bhwdr jl kw, poqw gurU hir goibMd jl kw,pVpoqw gurU Arjn dyv jl kw, bMs gurU rwm dws jl kl, sUrjbMsl gosl goq soFI Kqrl, bwsI AMndpur , prgnw khIUr, mkwm nMdyV qt gudwvrl, dys dKx, sqRw sY pYsT kwrqk mwDy sudl cOQ sukl pKy buDvwr ky idhMu dXw isMG sy bcn hoXw "sRI gRMQ swihb IT Awau" bcn pwie dXw isMG sRI gMRQ swihb IY Awie [  
gurU jl ny pwc pYsy eyk nlleyr Byt kr ky mwQw tykw [ srb sMgq sy khw, 'myrw hukm hY [myrl jgw sIR gurU gRMQ jl ko jwnnw [ jo is~K jwnygw iqs kl Gwl Qwie peygl [ gurU iqs kl bwhuVI krygw [ siq kr

mwnnw” [

(Bt vhl qloNfw prgnw jINd)

3. myro rUp gMRQ jl jwx [

ies mYN Byd nhIN kuC mwn [

(rihqnmw Bwel nMd lwl)

4. mm AigAw sB hl suny siq kcn inrDwr [

gRMQ gurU sm mwnIE Byd nw koaU ibcwr [

gurU gRMQ kljug Bso sIR gurU rUp mhwn [

ds pwqSWhIAW rUp ieh gurU gRMQ jl jwn [

(kvl sohn, guriblws pwqSWhl CyvIN, 1718el.)

5. rUp iekwds gurU gMRQ br qW iCn sIR Awey [

pYsy pWc nryL rwKY kr guirAWel suDrwey [

mm pUjn syvn gurU gRMQih boln bwnl bcnw [

drSn krn mor Xh mMjl rUp iekdis jcnw [

(bwww sumyr isMG, poQl guriblws kl 1882 el.)

6. nwnk gurU goibMd isMG pUrn hir Avqwr [

jgmg joiq ibrwjhl sRI gurU gRMQ mJwr [

AwigAw Bel Akwl kl qbl clwXo pMQ [

sB is'Kn ko hukm hY gurU mwinE gMRQ [....

(igAwnl igAWn isMG, pMQ pRkwS, 1889 el.)

7. This is a collection of letters sent by Baba Ram Singh from exile in Burma to his younger brother, Baba Hari Singh, and other followers in Punjab. An excerpt from letter No. 55 reads:

“hor Bwel dsW pwqswhlAW qy ipCy gurU qW mhwrwj jl SRI gurU gMRQ swihb f ieswQwpn kr gey hn, so sdw hl iesiTq hY [ hor gurU koel nhIN”]

8. qsvlr zbq ho gel’ , Asll koml drd, AMimRqsr, 18 Prvrl 1928, pMnw 1 cited by Dr. Ganda Singh, ‘Guru Gobind Singh’s death at Nanded: Examination of Succession Theories’. The Sikh Review, Calcutta, January 1972, appendix. XIV(A).

9. ‘7 AkqUbr 1708 (kqk sudl 5, sMmq 1765) f gurU goibMd isMG (42) dy kOqk rcx smyN is~KW Arj klql: “ jl s~cy pqwSwH jl, nwm dyx vwlw kyhVw gurU hosl, jyhVw swf rsqy pwsI” [

(ieMdr isMG ckRvrql, nwmDwrl ieiqhws pMnw 3)

10. ies qrW dy sMgq f bcn kr cqKw qy KVy ho sB f &qih gjwel [ Agnl pRgt kr icKw qo Alop ho, GoVy qy svwr ho, nr nwtk rcw cly gey [ AmglTw Polx qy isMGw f koel Asql nw imll [ isMGw f uinscw ho igAw ik gurU jl nr nwtk rcw sxy dyh cly gey hn [

(ieMdr isMG ckRvrql, nwmDwrl ieiqhws pMnw 3)

11.5 AkqUbr 1708 (kqk sudlq, 1765 ibkRml) f sIR gurU goibMd isMG jl (42) sIR Abcl ngr hjUr swihb, nWdyV ivc koel gdl dmdml bIV sIR Awid gRMQ swihb jl f nhIN ikauuN ik dmdmy koel bIV nhIN rcl gwel[ (krm isMG ptwrl – auhl – pMnw 182)

15. Harbans Singh, ‘Saada Virsa’ (Punjabi), 1997, p. 188.

16. Ganda Singh, ‘Kukian di Vithia’ (Punjabi), reprint 1990, Footnote p. 3-4.

17. dyh isvw br moih iehY, suB krmn qy kbhMU n tro ]

n fro Air so jb jwie lro, inscY kr Awpnl jlq kro ]

Aru isK ho Awpny hl mn ko, ieh lwlc hau gun qau aucro ]

jb Awv kl AauD inDwn bnY, Aq hl rn mY qb jUJ mro ]